



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |   |   |
|---|---|
| <p>1. O you who<sup>r</sup> believed they<sup>z</sup>; let-not advance/offer<sup>1</sup> you<sup>z</sup> between Allah's both Hands<sup>w2</sup> and [between both hands<sup>w</sup> of] His messenger; and <i>ettaqo</i> (let reverentially guard you<sup>z</sup> not to displease) Allah; verily Allah (is) Sameeon (Acute-Hearer/ Enabler of others to hear favorable Answerer to prayer), Omniscient.</p>   | <p>يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا<br/>بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا<br/>اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾</p>   |
| <p>2. O you who<sup>r</sup> believed they<sup>z</sup> let-not raise you<sup>z</sup> your<sup>n</sup> voices above the Prophet's voice and let-not you<sup>z</sup> louden for him by the say as loudening some (of) you<sup>b</sup> for some, that miscarries your<sup>n</sup> works while you<sup>f</sup> perceive not.</p>   | <p>يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا<br/>أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا<br/>تَجْهَرُوا لَهُ ۖ بِالْقَوْلِ كَجَهْرِ<br/>بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ<br/>أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾</p> |
| <p>3. Verily who<sup>r</sup> <i>yagbodhdhona</i><sup>3</sup> (they<sup>z</sup> soften/lower) their voices <i>enda</i> (at the presence/before) Allah's messenger, those (are) whom<sup>r</sup> tried Allah their hearts for the <i>taqwa</i> (reverential guarding against Allah's displeasure); for them (is) a forgiveness<sup>w</sup> and a great remuneration.</p>  | <p>إِنَّ الَّذِينَ يَغْضُونَ أَصْوَاتَهُمْ<br/>عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ<br/>أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ<br/>مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾</p>  |
| <p>4. Verily who<sup>r</sup> they<sup>z</sup> call you<sup>s</sup> from behind<sup>4</sup> the chambers<sup>w</sup> most (of) them cerebrate not.</p>   | <p>إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ<br/>الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾</p>  |
| <p>5. And had that they <i>ssabaro</i> (they<sup>z</sup> held on patiently) until [you<sup>s</sup>] exit to them, surely [was] <i>kbayran</i> (choicer/-superior/worthier) for them; and Allah (is) <i>Ghafooron</i> (iterative Forgiver) <i>Raheemon</i> (multitudinous mercy Giver).</p>  | <p>وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ<br/>لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ<br/>رَّحِيمٌ ﴿٥﴾</p>  |
| <p>6. O you, who<sup>r</sup> believed they<sup>z</sup> <i>en</i> (if) came (to) you<sup>b</sup> <i>fa'seqon</i> (a rebel vis-à-vis Allah's command) by a <i>naba'en</i><sup>5</sup> (piece-of-significant-and-availing-news) then let-verify you<sup>z</sup>; that you<sup>z</sup> betide a people by a <i>jabalaten</i><sup>w6</sup> (act of ignorance or incorrectness)<sup>w</sup> then become you<sup>z</sup> over what you<sup>c</sup> did regretters.</p> | <p>يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ<br/>فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا<br/>قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا<br/>فَعَلْتُمْ نَادِمِينَ ﴿٦﴾</p>  |

<sup>1</sup> The phrase “لا تقدموا”= “let-not advance/offer you<sup>z</sup>” means: as believers do not hasten matters by offering for consideration your suggestions or your determinations regarding any issue ahead of Allah and His messenger.

<sup>2</sup> This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

<sup>3</sup> The word “yagbodhdhona” = “يغضون” if with respect to sight means: to curb, lower and break the gaze. If it applies to the “sound” then it means to soften and/or lower. See اللسان

<sup>4</sup> The word “وراء” means: (1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: و يذرون وراءهم الآخرة.” (2) “ولد الولد (3) “الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.” So here (2) applies.

<sup>5</sup> For the Arabic word “naba’a”=“نبا” there is no English equivalent. As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news. Its avail is its useful knowledge. And (3) to denote such a singularity as well as the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “piece-of-significant-and-availing-news,” as the word “news” per se is a plural noun and is very inadequate to convey the نبا. Clearly the word “tiding”=“خبر” is unfit, as it primarily denotes simple “information,” and “نبا” denotes and connotes more momentous information. See الراغب.

<sup>6</sup> The word “جهالة”=“jabalaten” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did something not correct. So the “jabalaten” is acting ignorantly or incorrectly.

7. And let-know you<sup>z</sup> that in you<sup>b</sup> (is) Allah's messenger; if [he] obeys you<sup>b</sup> in much of the matter surely (*would have*) *anetom*<sup>7</sup> (*tribulated you*); [and,] but Allah endeared to you<sup>b</sup> the belief<sup>x</sup> and [He] adorned it<sup>x</sup> in your<sup>n</sup> hearts; and [He] antipathized to you<sup>b</sup> the unbelief and the *fosooga* (*rebellion vis-à-vis Allah's command*) and the disobedience; those, they (*are*) the *rashedoona*<sup>8</sup> (*mature-discerners/rational-guiders to the-right*).

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

8. Munificence from Allah and a boon<sup>w9</sup> and Allah (is) Omniscient, *Hakeemon*<sup>10</sup> (*infinitebekmah*<sup>11</sup> Possessor).

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

9. And *en* (if) *ta'efa'ta'ne*<sup>w</sup> (*two: groups/factions/parties*)<sup>w</sup> of the believers mutually fought, then let-reconcile you<sup>z</sup> between them both; then *en* transgressed an *ehda*<sup>w12</sup> (*lone/any-one*)<sup>w</sup> (of) them both on the other<sup>w</sup> then let-you<sup>z</sup> mutually fight which<sup>u</sup> transgresses<sup>w</sup> until [*she/it* <sup>w</sup>] *tafeey'a*<sup>w</sup> (*returns-to-the-better*)<sup>w13</sup> to Allah's command; then *en* *fa'at*<sup>w</sup> (*she/it*<sup>w</sup> *returned-to-the-better*)<sup>w</sup> then let-reconcile you<sup>z</sup> between them both by the justice; and *aqsetto* (*let-you<sup>z</sup> remove the injustice and maintain absolute justice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*).

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَاقْبَلُوا إِلَيْهَا فَيَكْفُرُوا بِمَا عَلَىٰهَا فَيَكْفُرُوا إِلَىٰ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

10. Verily only the believers (*are*) brothers<sup>w</sup>; so let-reconcile you<sup>z</sup> between your<sup>n</sup> twain brothers and *ettaqa* (*let-you<sup>z</sup> reverentially guard not to displease*) Allah *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *torhamona*<sup>14</sup> (*you<sup>z</sup> be mercy-given*).

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

11. O you who<sup>r</sup> believed they<sup>z</sup>: let not scoff a people of a people *asa* (*craving a deed beyond one's means that/ may*) that they<sup>z</sup> be *khayran* (*choicer/superior/worthier*) than them; and nor women of women *asa* that they<sup>y</sup> be<sup>y</sup> *khayran* than them<sup>y</sup>; and let not *talmezxo*<sup>15</sup> (*you<sup>z</sup>: carp/stealthily slander/in subtle ways find fault with/blink the eye to malign*) your<sup>n</sup> selves<sup>w</sup>; and let not *tanabazxo* (*you<sup>z</sup> mutually derisively nickname one another*) by the nicknames; wretched the name, (of) the *fosooga* (*rebellion*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَر قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُن خَيْرًا مِّنْهُنَّ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ

<sup>7</sup> That is you<sup>f</sup> would have *tribulated* and *sinned*, due to premature or hasty judgment/action.

<sup>8</sup> The word “*راشدون*” means they who: (1) reached *maturity*, i.e. the age of say 16-18 and above, (2) *recognize good and bad, right and wrong*, (3) *constantly adhere* to what is right, (4) *ponder the consequences* of any given situation and *avoid* the undesirable results. Thus, “*راشدون*” in summary: *mature discerners of what is right, and strict adherers to it*.

<sup>9</sup> See the *Lexicon* attached to this Translation for “*ne'amah*” (“*boon*”).

<sup>10</sup> See the *Lexicon* attached to this Translation for an exposition on the words “*الحكيم*” and “*حكيم*.”

<sup>11</sup> See the *Lexicon* attached to this Translation for “*bekma*.”

<sup>12</sup> See the *Lexicon* attached to this Translation regarding “*أحد*.”

<sup>13</sup> The word “*تفئ*” means: “*returns to the better*,” see *الراغب*.

<sup>14</sup> The word “*رحمة*” = “*mercy*” in Arabic “*رحمة*” is *unlike* its English equivalent, in that “*رحمة*” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “*perhaps you be given-mercy*,” thus introducing the idea of “*given-mercy*” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*,” which cannot be said in correct English, as there is no such word as “*mercied*.”

<sup>15</sup> The word “*يلمزك*” *be who: privately slander you<sup>g</sup>, find fault with you<sup>g</sup> in subtle ways, or blinks the eye to malign you<sup>g</sup>*.

*vis-à-vis Allah's command*), after the belief; and whoever not repented [he] then those they (are) the *dha'lemoon*<sup>16</sup> (*injustice-doers*).

يَتَّبِعُوا فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٦﴾

12. O you who<sup>r</sup> believed they,<sup>z</sup> let-avoid you<sup>z</sup> much of the presumption; verily some (of) the presumption (is) a sin; and let not you<sup>z</sup> spy and let not you<sup>z</sup> slander/-backbite some (of) you<sup>b</sup> some; does an *ahado*<sup>17</sup> (a lone-/any-one) you<sup>b</sup> like to eat[he] flesh<sup>x18</sup> (of) his dead brother, so you<sup>z</sup> disliked it<sup>x</sup>; and *ettaqo* (*let-reverentially guard you<sup>c</sup> not to displease*) Allah; verily Allah (is) *Tanwabon* (*iterative Relent*), *Raheemon* (*iterative mercy Giver*).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَنُحِبُ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٧﴾

13. O, you the mankind: verily We created you<sup>b</sup> of male and female and We made you<sup>b</sup> nations and tribes<sup>w</sup> to you<sup>z</sup> mutually acquaint/introduce<sup>19</sup> (*one another*), verily *akramakum* (of you<sup>b</sup>: *the most hospitality-accorded and honor-bestowed*) *enda* (*by munificence of/by Rule of*) Allah (is) *at'qakum* (*whoever of you<sup>z</sup> is most pious/reverential guarder against Allah's displeasure*); verily Allah (is) Omniscient, Proficient.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٨﴾

14. Said the *Aarabo* (*wandering-Bedouin-Arabs*): we believed; let-say [you<sup>s</sup>]: not believed you<sup>z</sup>; [and,] but let-say you<sup>z</sup>: *as'lamna* (*we became Muslims*) and *lamma*<sup>20</sup> (*not yet*) entered the belief in your<sup>n</sup> hearts; and *en* (if) you<sup>z</sup> obey Allah and His messenger not lops you<sup>c</sup> [he] of your<sup>n</sup> works a thing; verily Allah (is) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قَوْلُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩﴾

15. Verily only the believers (are) who<sup>r</sup> believed they<sup>z</sup> by Allah and His messenger; afterwards they<sup>z</sup> suspected not; and *jahado* (*they<sup>z</sup> exerted their utmost mental, physical and possessional efforts fighting/ striving in Allah's cause*) by their possessions and their selves<sup>w</sup> in Allah's path; those, they (are) the *ssa'deqoon* (*always truth enforcers*).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٢٠﴾

16. Let-say [you<sup>s</sup>]: do you<sup>z</sup> [teach] Allah by your<sup>n</sup> religion; and Allah [knows] what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; and Allah by everything (is) Omniscient.

قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢١﴾

17. *Yamonnona*<sup>21</sup> (*they<sup>z</sup> openly remind about their becoming Muslims peacefully as if extending favor*) on you<sup>s</sup> that

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا

<sup>16</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

<sup>17</sup> See the *Lexicon* attached to this *Translation* regarding “أحد.”

<sup>18</sup> The expression “to eat his dead brother's flesh” is an Arabic *tongue* expression for “الغيبة,” which is *mentioning undesirable statement(s) about an absentee, even if it is true, but the absentee does not approve of such a statement or the mentioner would not mention such statement in the presence of the absentee*. I cannot find an English word for “الغيبة,” among the half a dozen or more of words such as: back-biting, slander, calumny, detraction, defamation, libel, aspersion, spatter, etc. As none of these words exactly fits “الغيبة,” *per se*. So to designate the abhorrence and repugnance of “الغيبة,” The Qur'an represents it as if “to eat his dead brother's flesh.”

<sup>19</sup> The word “تعارفوا” means: “you mutually introduce one another,” i.e. for the purpose of knowing each other.

<sup>20</sup> The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See *مغني اللبيب* and *القرطبي*.

<sup>21</sup> The word “من” in “يَمُنُونَ” linguistically has three distinct meanings, an *honorable*: (1) “نعمة ينعمونها.” That is a “boon they grace it.” (2) The *favorer* of the *graced boon* openly reminds the recipient of such a *graced boon* rendered earlier and thereby causing some kind of *chagrin* to such a recipient. This *second* meaning is *very much* abhorred, and is

*aslamo (they<sup>z</sup> became Muslims); let-say [you<sup>s</sup>]: let not tamonno (you<sup>z</sup> grace a boon) on me (by) your<sup>n</sup> Islam; rather Allah yamonno (graces His boon) on you<sup>b</sup> that [He] divinely-guided you<sup>b</sup> for the belief, en(if) you<sup>c</sup> were ssa'dequeena (always truth enforcers).*

18. Verily Allah knows the Heavens'<sup>w</sup> and the Earth's'<sup>w</sup> invisible; and Allah (is) Basseeron (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*) by what you<sup>z</sup> work.

تَمُنُّوا عَلَيَّ إِسْلَمَكُم بَلَّ اللَّهُ يَمُنُّ  
عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٧﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ  
وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا  
تَعْمَلُونَ ﴿٨﴾

*invalidating of the reward or appreciation on the part of the recipient towards the favorer. So, in this case they openly remind The Prophet (SAWS) of their presumption that they graced a boon on him by entering Islam (peacefully), as if doing him a favor by that. So Allah answered them. (3) Kind of rain-like from the Heaven which is sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness.*